

The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church of the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. VIII.

JANUARY, 1843.

No. 1.

PROCEEDINGS OF THE BOARD OF MISSIONS.

SPECIAL MEETING.

New York, Dec. 26, 1842.

A Special meeting of the Board of Missions of the Protestant Episcopal Church in the U. S., called by the Presiding Bishop, was held this day, in the building attached to St. John's Chapel, at 5 o'clock P. M.

Present:—The Rt. Rev. Bishops B. T. Onderdonk and Doane, the Rev. Messrs. Balch, Cutler, Haight, Hare, Henderson, Jones, McVickar, Mead, Milnor, Potter, Richmond and Wainwright; and Messrs. Cushman, Curtis, De Peyster, Huntington, Minturn, Morgan, Rogers, Stanford, Winston, Wolfe and Woolley.

The Rt. Rev. B. T. Onderdonk, being the senior Bishop present, presided and opened the meeting with prayer.

A communication was read by the Rt. Rev. Chairman, from the Rev. P. Van Pelt, Secretary of the Board, stating his inability to be present, on account of sickness.

Whereupon the Rev. James W. Cooke was appointed Secretary pro tem.

The roll having been called, the Rt. Rev. Chairman stated that this special meeting of the Board had been called at the request of the Domestic Committee; and that its object is to devise measures for the relief of both the Domestic and Foreign Committees, in the present embarrassed state of their finances.

On motion, *Resolved*; that the Reports of the Committees be now presented.

Whereupon the Rev. Mr. Balch, being deputed to act in behalf of the Domestic Committee, in the absence of the Secretary, presented the following Report.

The Domestic Committee would beg leave to call the attention of the Board of Missions to the present state of that branch of the Missionary operations of the Church committed to their care.

At the meeting of the Board in June last, the Committee to whom was referred the Annual Report of the Domestic Committee, consisting of the

Rt. Rev. Bishop of Delaware, Rev. Drs. Boyd and Meade, and Messrs. Newton and Huntington, among other resolutions reported the following:—

Resolved ; That in the success which hath been vouchsafed to the labors of the Domestic Department of our Missions during the year past, the Board recognize, with devout gratitude, the evident blessing of God, and relying upon the continuance of the divine favor, and confident that the Church will sustain a work so abundantly rewarded, recommend to the Domestic Committee the vigorous prosecution and judicious extension of their efforts:*

Which was adopted: and in a more specific form, the Committee were directed† to increase the salaries of the Missionaries, in the full reliance that the Church at large would respond to the call of her Bishops and Clergy and the Board of Missions, and furnish the necessary means.

Acting under these instructions, a majority of the Domestic Committee, on July 25, 1842, adopted a plan of operations in their judgment calculated to carry out the spirit of the resolutions of the Board, and at a subsequent meeting, July 28, made the following appropriations:

To Ohio, \$700; Tennessee, \$1,600; Kentucky, \$1,600; Georgia, \$800; Indiana, \$3,000; Alabama, \$2,000; Maine, \$900; Illinois, \$3,200; Missouri, \$1,800; Mississippi, \$2,000; Louisiana, \$1,000; New Hampshire, \$200; Michigan, \$3,000; Arkansas, \$2,000; Delaware, \$600; Florida Territory, \$1,200; Iowa Territory, \$1,650; Wisconsin, \$4,100.—Total, \$31,350.

On the first of October last, the receipts were found insufficient to meet the appropriations, and it was deemed advisable to send the Secretary and General Agent in person to visit the Churches in the Dioceses of Connecticut, Maryland, Virginia, Kentucky and Ohio. The Secretary is now absent on that work, and has been faithful and successful so far as heard from.

Finding a deficit of not far from \$7,000, the committee next felt bound to employ the permanent fund, rather than accumulate a debt or leave the missionaries to want, which was accordingly done: and by these efforts, the Treasurer has been enabled to send out checks for all the salaries of the Missionary Bishops, the Missionaries, and the Secretary and General Agent, up to the end of the present quarter. But the Board know that on the 1st of January proximo, nearly \$7,000 will again become due, and a similar sum on the first of April following—and judging from the receipts of the past two quarters, it is hardly reasonable to suppose that fourteen thousand dollars will be received during that time, unless some measures be devised other than those now existing, to secure greater zeal and liberality.

Now in this emergency, the Committee felt bound to call together the Board itself, trusting to their wisdom, under God, for such measures as may save the Church from the disgrace and guilt of broken faith and unfulfilled

* Report 1842, p. 16. Res. 1.

† Resolved, That this Board, deeply impressed with the importance of an increased remuneration for the services of Domestic missionaries, earnestly call on their fellow members of the Church, to supply the means for such increased remuneration, and that the Bishops be respectfully requested to bring the subject of this resolution before their dioceses, in such way as they may think best.

On motion of the same,

Resolved, That in full faith that this call will be responded to, the Domestic Committee be directed to increase the salaries of the missionaries in all cases where they deem it not inexpedient. Report 1842, pp 13. 14.

promises—the Missionaries and their families from absolute want and suffering—and the perishing thousands in our western land from eternal ruin.

By a reference to the Treasury receipts up to this date, the Board will see what sums have been received, and from what Dioceses.*

The Committee cannot present this brief communication without adverting to the liberality of the Diocese of South Carolina. The southern portion of our country has felt the pressure of the times as severely, if not more so, than any other. And yet, although comparatively few in numbers, it stands foremost, save one, in zeal and liberality to the missionary cause.

The Diocese of South Carolina has not yet begun to retrench its contributions to the Redeemer's cause. It has made no reprisals on a God of Providence. And certainly when we look at our Diocesan and General Institutions, and find them almost without an exception cramped for means, with diminished receipts, whilst the claims on their bounty are daily increasing, most grave and serious questions are presented for consideration—whither do these things tend? What solemn facts do they indicate?

Will it be pretended, that the Church in America is unable to give the sum of \$30,000, annually for Missions? Why it is a tax of scarce 6 1-4 cents upon each communicant.

What then are we to conclude from this almost universal bankruptcy of our Missionary and Ecclesiastical Institutions?

The state of the currency and embarrassments of the commercial world, may account in part, for our present difficulties, not for the whole.

We must look *deeper* for the cause, *higher* for the remedy. If the Board can devise means to awaken christians to a personal interest, and prayerful

*The Domestic Committee of the Board of Missions in account with Thos. N. Stanford, Treasurer.

Dr.	Cr.
<p>December 25, 1842. To cash paid Missionary Bishops, Missionaries outfits, &c., &c., from June 16 to this day. \$13402 80 Paid Secretary and General Agent, 822 47 Sundry incidental expenses, printing, postages, discounts on uncurrent money, clerk hire, office, rent, &c., &c. 477 50</p>	<p>June 21, 1842. By balance on hand as reported to the Board this day. \$2697 43 By contributions received from June 21 to Dec. 25, as follows: From New Hampshire, \$64 41 Massachusetts, 748 41 Rhode Island, 37 00 Vermont, 69 53 Connecticut, 950 53 New York, 3015 86 Western New York, 55 55 New Jersey, 211 22 Pennsylvania, 556 29 Delaware, 37 20 Maryland, 530 53 Dis. of Columbia, 127 22 Virginia, 759 97 North Carolina, 50 00 South Carolina, 1730 84 Ohio, \$102, Kentucky, \$30, 132 00 Tennessee, \$13 43, Mississippi, \$38 13, 51 56 Louisiana, \$60 50, Missouri, \$27 82, 88 32 Illinois, \$16 06, Indiana, \$16 32 06 Wisconsin, \$7 50, Alabama, \$8 15 50 Michigan, \$2 50, Arkansa, \$1 3 50</p>
<p>To balance due the Treasurer, \$14,702 77 965 80</p>	<p>Proceeds of permanent fund, 1430 50 Cash received from unknown sources, 281 54 Balance due the Treasurer, 965 80 \$9327 50 Errors excepted. \$14,702 77 THOS. N. STANFORD, Treasurer.</p>

December 26, 1842.

effort in behalf of Missions, the *cause* will be reached, and thereby, God's race and blessing had, which will prove an effectual *remedy*.

The Rev. Mr. Cooke, in behalf of the Foreign Committee, presented the following Report.

The Foreign Committee would respectfully request the attention of the Board to the present critical state of their finances. They find themselves surrounded by difficulties in meeting even the engagements for which the Church is pledged, and which cannot be broken without the violation of her faith. Beside being encumbered with a heavy debt to the fund of Specific appropriations from which they have borrowed from time to time, till it is entirely exhausted, they are without means to meet their current expenses and have no longer any resource even for temporary relief.

The amount now due, and becoming due on the 1st of January, for which *not a dollar is provided exceeds* \$6,000.

The expenditure for the year, ending the 15th of June last, *exclusive of Special appropriation not forming a part of current expenses*

was 31,310 05

While the amount thus far received from the 15th of June last,
is but

10,073 78

leaving \$21,236 27 to be secured for *current expenses* to the 15th June next, should the expenditures of the present not exceed those of the past year. To this should be added a debt of \$10,000 to the fund of Specific Appropriations, making the whole sum due to the 15th of June next \$31,236 27. To meet this sum, contributions should be received at the average per week of \$1,250, or leaving out of view the debt to the fund of Specific appropriations, the receipts to meet the current expenses, should be at the rate per week of \$849 45 while *the average receipts for the last four weeks*, exclusive of special contributions which are not available for current expenses, are but \$147 40.

To add to their perplexity in this embarrassed state of their finances, the Committee are compelled to feel that reliance hitherto placed on the liberal contributions of our larger congregations, must fail in a measure from their limited ability arising from the peculiar pressure of the times.

In this painful emergency what shall be done? Shall we withhold the *pledged* support from those who with faith in our promises, are now in other lands, where neither the kindness of personal friends, nor the benevolence of strangers can be expected to interpose for their relief? Shall we suffer our credit abroad to be *dishonoured* by neglecting to provide for the payment of drafts, which under our authority have been or soon may be negotiated by our Missionaries? Is a contingency so humiliating, so painful, *possible*? The CHURCH must answer. The Committee as in duty bound, lay before the Board this simple statement of facts, with the fervent prayer, that Divine Wisdom may enable the Board to devise such measures of relief, as with the blessing of the Great Head of the Church, shall be effectual in sustaining and prosecuting the work for which, as His own Apostolic Church, we have solemnly recognized both the duty and the privilege.

The Committee add the following particulars of general interest, which have occurred since the meeting of the Board in June.

The Rev. Dr. Vaughan having resigned his duties as Secretary and General Agent, the Rev. James W. Cooke has been appointed to fill the vacancy till the annual meeting of the Board in June next.

Urged by the strong expression of confidence in the work, declared by the Board in June last, and in view of its injunction to promote the enlargement of our Foreign operations, the committee soon after encouraged two gentlemen having in view the Mission to Mesopotamia, to make their personal arrangements with a view to future appointment; and a third application for an early appointment to the same Mission is now before the committee.

They have also approved the expectation of a gentleman, to become after full preparation, a Medical Missionary in Africa. The Rev. Samuel Hazlehurst, whose appointment to this Mission was announced at the annual meeting of the Board, has since sailed for Cape Palmas.

The Rev. Charles Gillett has been appointed additional Missionary to Texas.

The Rev. Dr. Robertson, with his family, has returned from Constantinople and after a long period of Missionary service, his connection with the Board has ceased.

In relation to the history and progress of the several missions entrusted to their charge, the committee, while they will cheerfully answer any enquiries that may be proposed to them, do not suppose that the Board will desire them at this time to anticipate the details of the annual report. They would however remark in general, that at no former period have they felt more encouraged in view of the manifestations of the Divine blessing on their work. Though called to lament the death of a member of the African Mission, within six weeks after her arrival at the anticipated scene of her labours, and to sympathise with a beloved brother in the sudden destruction of the temple just erected for the service of God, in one of the principal cities of Texas, yet these providential events, while they ought to humble and discipline our faith, should not be permitted for a moment, to overshadow the prospects of an ultimate glorious harvest. In due season we shall reap if we faint not; and the present remarkable indications of Providence in favour of the cause in those stations already occupied abroad; the free opening of the door of entrance into the very heart of China,* when heretofore, the Missionaries of the cross have been scarcely permitted to approach its confines; the transfer of our Missionary and his family to a comparatively mild and salubrious region, in the very midst of the Chinese, where he is permitted to preach the doctrines of the cross to attentive congregations of wondering heathen; the aggressive progress of the Gospel in Africa under the labours of our Missionaries, evinced in the renunciation by many natives, of idolatrous customs, and in the turning of others to Christ, who before had bowed only to stocks and stones; the marked and encouraging signs of

*It will of course be understood that these remarks are made only in a religious sense. Whatever may be thought of the moral character of the causes which have operated to produce this result, we rejoice that we have so much reason to hope, that they will be overruled for good by Him, who maketh the wrath of man to praise Him, while the remainder of wrath He doth restrain. Letters and documents have just been received from Mr. Boone, substantiating the facts to which allusion is made in the above report, extracts from which will be found upon a subsequent page.

returning life in portions of the decayed Eastern Churches; the still onward progress and growing influence of the mission at Athens, notwithstanding the bitter opposition of its enemies in that city; and the continually occurring facts which more and more lead us to hope for the happiest results from vigorous and well directed efforts for the spiritual enlightenment of the Syrian Church; are all so many tokens for good; so many memorials of God's grace; so many grounds of encouragement and hope; so many pledges of ultimate success.

Shall the faith and obedience of the Church fail at such a time as this, when more than ever before, we are called upon to thank God and take courage; when we are permitted not only to anticipate, but in measure to realize the blessed fruits of the Spirit, gathered in by our beloved Missionaries, the Lord working with them and confirming their testimony by signs following?

God forbid that His Church should thus be recreant to duty and wanting in faith. Rather may we hope, as we will continue fervently to pray, that at the voice of our Lord, Zion will arise and put on her beautiful garments of salvation, advancing onward and onward still, till all the kingdoms of this world shall become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever.

In conclusion, the committee would again remind the Board of the critical condition in which they are placed by the embarrassed state of their finances and of the absolute necessity of making *immediate* provision for the relief of this department and the preservation of our credit abroad.

By order and in behalf of the Foreign Committee,

JAMES W. COOKE,

Secretary and General Agent.

On motion, *Resolved*; That the reports of the Domestic and Foreign Committees be referred each to a distinct Committee of this Board; and that the two Committees so appointed, be a joint Committee to consider and report to this Board, at a meeting to be held in this place to-morrow, at 10 o'clock A. M., what measures it may be proper for the Board to adopt in the premises.

On motion, *Resolved*; That each Committee consist of *three*.

Whereupon the Rt. Rev. Chairman appointed to consider the report of the Domestic Committee, the Rev. Drs. Potter and Meade, and the Rev. Mr. Hare; and to consider the report of the Foreign Committee, the Rt. Rev. Bishop Doane, the Rev. Mr. Henderson and Mr. Huntington; said Committee to be also the Joint Committee to report in accordance with the above resolution.

On motion, *Resolved*; That the Board do now adjourn to meet in this place, to-morrow morning at 10 o'clock.

December 27th, 10 o'clock A. M.

The Board met.

Present; The Rt. Rev. B. T. Onderdonk and Doane, the Rev. Messrs. Balch, Cutler, Haight, Hare, Henderson, McVickar, Meade, Milnor, Potter, Richmond and Wainwright, and Messrs. Peet, Sands, De Peyster, Huntington, Minturn, Winston and Woolley.

The Rt. Rev. B. T. Onderdonk being the senior Bishop present, presided and opened the meeting with prayer.

The minutes of the last meeting were read and approved.

The Rt. Rev. Bishop Doane presented the report of the joint Committee to whom were referred the reports of the Domestic and Foreign Committees.

On motion, *Resolved*; That the Board do now adjourn to attend Divine Service, this being the festival of St. John the Evangelist.

Divine Service being ended, the Board re-assembled, and proceeded to business, the Rt. Rev. B. T. Onderdonk in the chair.

The following Report of the Joint Committee, was after consideration, unanimously adopted, as the Address of the Board to the Church.

REPORT.

The Joint Committee, to whom were referred the Reports of the Domestic and Foreign Committees, offer the following draft of an Address to the Bishops, Clergy, and Laity of the Church, and recommend its adoption by the Board, and its immediate and extensive circulation, by the two Committees, throughout the Church.

G. W. DOANE,	}	Committee.
ALONZO POTTER,		
WM. COOPER MEAD,		
G. EMLÉN HARE,		
M. H. HENDERSON,		
L. H. HUNTINGTON,		

Whereupon, it was resolved, unanimously, that the Board adopt the following as their

ADDRESS.

The Board of Missions to the Bishops, Clergy and Laity, of the Church, whose servants, in the missionary work, they are; health in the Lord.

RIGHT REVEREND, REVEREND, AND DEAR BRETHREN,

You are aware that the entire exhaustion of the Missionary Treasury of the Church, with large arrears, in both departments, has led to the calling of a special meeting of the Board of Missions. The Reports of the two Committees reveal a melancholy state of things indeed. From the Report of the Domestic Committee, it appears that there will be needed, to preserve our Missions as they are, \$7000 before the first day of January, and \$7000 more before the first day of April; the salaries of the missionaries, for services to 1st October last, remaining unprovided for, to the amount of one thousand dollars. From the report of the Foreign Committee, it appears that there will be needed, to sustain the present establishment, (making good at the same time the sum of \$10,000 borrowed by the Committee from the fund of *specific appropriations*.) not less than \$31,000 to 15th June next: while in the ratio of the receipts of the last four weeks, but little more than one tenth of that amount can be relied on, as available. At the same time, it is in evidence, that the prospects of the missionary field were never more encouraging: in the foreign department, and especially in Africa and China, never so much so. It seems to be the special trial of our faith, that at the very moment in which the providence of God has begun to make our way plain before us, the means of even ordinary effort, are suspended or withdrawn.

The Board enter into no consideration of the reasons for this state of things. It will be referred, in different proportions, by different persons, to different causes. However important that this question should be settled, the present is not the proper time for entering upon its discussion. It is enough to know, that an offering of fifty cents by every communicant of the Church would make up the deficiency. It should be well considered, that if one fiftieth of that sum were given monthly by each one of the great company who take the name of Churchmen, it never need occur again.

But our concern at present is with this immediate crisis of our affairs. The solemn question now presents itself to every mind, and must be answered, **WHAT SHALL BE DONE?** Shall the faith of the Church, pledged to her Saviour's scattered sheep, pledged to the pastors of His flock, wasted with weariness and watching, in western wilds, and on remote and savage shores, be now deliberately forfeited? Shall we now draw back deliberately from the missionary work? Shall the charge to us, on which we count as our commission as an Apostolic Church, "Go ye unto all the world and make disciples of all nations," "and, lo, I am with you always," be now deliberately returned into the Saviour's hands? **WHAT SHALL BE DONE?** What shall the two Committees, entrusted, in the recess of the Board, with the missionary work of the Church, be now advised to do? Shall we counsel a reduction of our missionary operations, to the standard suggested by the present offerings of the Church? Relief sought thus is ruin—ruin, as it betrays the confidence of those who have gone to distant duties, relying on the engagements of our Committees—ruin, as it breaks the heart of religious enterprise in the Church—ruin, as it gives up the field, which we have taken in his name, to the enemies of Christ and his Church. Shall they be advised to put their whole dependence on occasional appeals for temporary supplies? The sentence of the Church is deliberately recorded against such a course; and all experience teaches that its influence is exhausting, and ultimately destructive, of true charity. Shall the attempt be made to borrow money, for the present strait? It can only be done on individual responsibility. This the Church ought not to ask. No. The present emergency must be met by the whole Church, or the work of missions be abandoned by her. It must be met in a way that will not only make good the present deficiency, but supply the ground of future confidence and energy. It can only be so met by the members of the Church coming up, with good fidelity, to meet and bear their individual responsibilities to Christ. It can only be so met by universal, consentaneous, christian effort. If this be made, as before "God, who sees the heart," the work is done. The principle of general, systematic contribution, "every man according to his several ability," so clearly enjoined in Holy Scripture, so strongly and repeatedly commended by the General Convention, and by many of the Diocesan Conventions, so reasonable in itself, and so successful wherever it has been fairly tried, presents itself to the Board, as the only ground, on which effectual effort, to relieve the present exigency, and to prevent its repetition, can hopefully be made. Upon that, the Church may confidently fall back. It is a true, a real, an abundant reliance. It is one which is always at hand. It is one which, so far from exhausting itself, grows by the using. It grows as the members of the Church increase in number. It grows as the hearts of Churchmen warm to their work. It grows as God redeems His promises, through His Son, of blessings on His Church.

Under these circumstances, and with these convictions, the Board of Missions, with a deep sense of its accountability to God, and with entire and cheerful confidence in the fidelity and zeal of the pastors of His flock, make their earnest appeal to the Bishops, Clergy, and people of our communion. The Board are deeply impressed with the delicacy and difficulty which attend the appearance of any suggestions to the chief pastors of the flock; and anxiously deprecate the idea of seeming to intrude on their prerogative. But the Board will be held to answer for its great trust. Concert of action can only proceed on general agreement, as to the terms. This must originate some where. The Board feel themselves bound to act on their constitutional responsibility, in recommending for adoption throughout the Church, the following outline of a plan of action; with the earnest hope, that the Right Reverend Bishops will specially recommend its adoption, by the clergy and people of their respective charges.

- I.—That, to meet the present deficiency of the Missionary Treasury, in both departments, the Offerings of the Church throughout the United States, on Quinquagesima Sunday, be affectionately solicited.
- II.—That, for the continual supply of the means of Missionary effort in the Church, there be adopted in every parish, some stated mode of general and systematic contribution, to the Domestic and Foreign Missionary Treasuries of the Church.
- III.—That, the effort be made to secure at least from every communicant, and, as far as may be, from every member of the Church, an offering, however small, on Quinquagesima Sunday; and a determination thereafter, to “lay up in store,” and set apart for the same object, at stated periods, weekly, monthly, or quarterly, an appropriation however small. It being understood, that whenever the contribution of an individual or parish is not specifically designated, it shall be equally divided between the Domestic and Foreign Treasuries.

While the Board are unanimously agreed in recommending this, as the most effectual mode of bringing the whole Church to the rescue of the Missionary cause, and its efficient prosecution, they at the same time affectionately and earnestly recommend, that such of their fellow Churchmen as have the means of making immediate contributions for the relief of the present distress, will freely do so, of the ability which God hath given them.

The Board have nothing better to offer to the Church than this. They are confident, that if responded to in the spirit of devout recognition of the Divine Giver in all the gifts of His Providence, as well as in all the blessings of His grace, it will be found sufficient. Such was the experience of the Church in the first days. Such has been the experience of all in any age, who have made faithful trial of it. Let us make trial of it now, in faith, and hope, and love; “and prove me now herewith saith the Lord of Hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room to receive it.” If the collect for Quinquagesima Sunday be offered from true hearts; if the epistle for Quinquagesima Sunday be put in practice by true hands; the result with God is sure. That it may be so, the Board humbly ask the prayers of the Clergy and peo-

ple, and especially of the Bishops of the Church, that He who has taught us, "that all our doings without charity are nothing worth," will send His Holy Ghost and pour into all our hearts "that most excellent gift of charity, the very bond of peace, and of all virtues, without which whosoever liveth is counted dead" before Him.

New York, Feast of St. John the Evangelist, 1842.

Signed by order of the Board,

BENJ. T. ONDERDONK, Presiding Officer.

JAMES W. COOKE, *Secretary pro. tem.*

The Rt. Rev. Chairman having retired, the Rt. Rev. Bishop Doane took the Chair.

On motion of Rev. Dr. Mead, *resolved*; That the Board approve of the appointment by the Foreign Committee of the Rev. Jas. W. Cooke, as Secretary and General Agent, till the Annual Meeting of the Board in June next.

The Rev. Dr. Potter offered the following resolutions, which were severally passed.

Whereas, The present condition of the Missions of the Church, is of the most serious and alarming character; and *whereas*, special efforts seem to be necessary, in order to prepare the Church for the Appeal which is about to be made on Quinquagesima Sunday, and to awaken attention to the pressing wants now existing;

Therefore, *Resolved*; That the Committee be authorized and instructed to make such arrangements without delay, to bring this subject to the attention of the members of the Church, by meetings, or otherwise, as they in their discretion shall think best calculated to attain the object immediately in view.

Whereas, Economy in conducting missionary operations, is at all times a duty, and has become imperatively necessary at this time; and *whereas*, the increased value of money would render the reduction in some of the salaries proper,

Therefore, *Resolved*; That a committee of five be instructed to inquire how far such reduction can be made without injustice, and to report to this Board at its next stated meeting.

Resolved; That the committee be requested to retrench as far as possible, the office expenses of the Board.

The Rt. Rev. Bishop Doane, the Rev. Dr. Meade, and the Rev. Mr. Henderson, and Messrs. Minturn and Woolley, were appointed the committee.

On motion of Mr. Huntington, the following amendment to the 1st article of the By-Laws of the Board was adopted. After the words, "through the Post Office," add the following: "and whenever a special meeting is called, the specific object of said meeting shall be inserted in the same."

On motion, *Resolved*; That the address be signed by the Presiding Officer, and Secretary pro. tem.

On motion of Rev. Mr. Balch, *Resolved*; That the proceedings of the Board, together with the Reports from the two Committees, and the Address of the Board to the Church, be published in the Spirit of Missions, and that one thousand extra copies be also printed for distribution by the two executive Committees.

The minutes having been read by the Secretary, were approved.

The Board having united in prayer, offered by the Rt. Rev. Chairman, adjourned, sine die.

Attest,

JAMES W. COOKE, *Sec. pro. tem.*

MISSIONARY LIBRARY.

We have already intimated* our purpose of calling attention to the various volumes which form part of the sources of missionary intelligence, and furnishing a brief outline of each. It is obvious however, that it must indeed be brief, for we sit not in the critical chair, but simply seek to point out to the inquirer where he can find the intelligence which he desires. With these views we take pleasure in presenting the following communication.

The life of ROBERT MORRISON, D.D., F.R.S., Missionary to China, compiled by his widow: in two vols. 8vo. London: Longman, Orme, Brown, Green, and Longman, 1839.

To embody the history of this eminent man in two large octavo volumes, for which eight dollars are demanded, is, in fact, to build for it an expensive sepulchre. It is to be hoped that a life of Dr. Morrison will be published in one volume, adapted in all respects to the wants and means of christians this side the Atlantic.

A part of these two volumes might be omitted without impairing the impression which the character of this great man ought to make.

In perusing these volumes the strongest impression left on the mind, is that of a man of indefatigable *industry*. True piety is always discovered by its practical effects. Sometimes we discover it in inextinguishable zeal, sometimes in the cultivation of a deeply devotional spirit; and again in the display of an heroic and unflinching faithfulness. In Dr. Morrison, piety, or the love of God shed abroad in the heart by the Holy

Ghost, discovered itself in a long continued and severe application of his power to the study of the most difficult of all languages. For many successive years—say, eight or ten—in a warm and debilitating climate, exiled from all society and christian privileges, like the apostle in Patmos, this indefatigable man confined himself to his chair, his table, and his pen. His mental relaxation and amusement, consisted in the change of one intellectual pursuit for another, and rarely in the cessation of all. Mere vacuity to a mind once roused and disciplined, is painful. The rest, which is spoken of in Scripture, for the people of God, is the repose of the affections, giving greater vigor and more concentration to the powers of the mind. All that a cultivated mind requires, when apparently exhausted by toil, is a new and perhaps less intricate subject of consideration. Larger compass and greater variety in the studies of the *theologians* than is common, would afford a degree of refreshment most desirable. Men of one idea, even supposing that to be a most sublime and spiritual one, will ever be exposed to depression of spirits, as they must be distinguished for sameness of effort. Let the world of the mind resemble that which God has prepared for the body: let there be day as well as night, summer as well as winter, bright heavens as well as the more solid earth. If this is just as a general remark, it is more so now than ever. What department of science is it safe or honorable for the divine to neglect? Now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his

* *Spirit of Missions*, vol. vii. p. 309

garment and buy one.* In what part of the field of science is not Anti-Christ searching for materials with which to destroy the hope of the christian. "Let no man despise thee"—neither the classical scholar, nor the scientific sceptic. Be at home in the history of man, and in that of his present residence. "Learning," said one, "is a good stone to throw at a dog." "The weak," says Lord Bacon, "admire learning, the wicked despise learning, but the wise use it."

The Lyceum has emptied the *theatre*. Let us take care that it does not empty the *Church*. Too many mistake *motion for labor*; and while itinerating from place to place, they conclude that such as they alone can be called laborers in the vineyard. But let not the *hand* say to the *head*, I have no need of thee. The labors of the study, are far more severe and exhausting, and demand a greater sacrifice of temporal enjoyments and indulgences, than any labors in the field. Many a christian man who, as an active missionary in out door work, would have lived and died a burning and shining light, if, like the subject of these memoirs, confined to a small and close apartment, in a hot climate, and required to study from ten to twelve hours a day the endless cyphers of the Chinese language, would have retired from the field, and perhaps, in his own eyes, would have died in disgrace. The coadjutor of Dr. Morrison, Dr. Milne, under somewhat similar labors, sank into a premature grave. It would be well for our young candidates for the ministry to contem-

plate this trait in Dr. Morrison's history—the calm, independent, high principled and devout application of his powers to this noiseless work, in the building up of the Redeemer's kingdom. Compare the industry of this missionary with the impatience of some who cannot be detained long in the school; nor tempted to the college, nor confined exclusively to the seminary; and who listen not to the remonstrance of experience, which says, "Wherefore wilt thou run, my son, seeing that thou hast no tidings ready."† This may be somewhat discouraging, "But in due season ye shall reap if ye faint not."

After a residence of seventeen years in Canton and Macao, neglected by nominal christians, and hated by native idolators, we find this student of Chinese transported to an immense assembly of fellow christians in his native land. It is the anniversary of "the British and Foreign Bible Society," and a translator of the Bible is about to present to that august body an entire version of the Holy Scriptures into a foreign language, understood by three hundred millions of the human race.

"The impression produced on the meeting by this achievement," says Mr. Grimshaw, the biographer of Legh Richmond, "I shall never forget. Dr. Morrison appeared in front of the platform, holding the precious volume in his hand. There was then experienced a sublime feeling of christian thankfulness and joy, mingled with many an aspiration and prayer, that the God of all power and grace would largely

* Luke xxii. 36.

† 2 Samuel xviii. 22.

bless so noble a labor of love.*"

Another trait in Dr. Morrison's character, equally conspicuous, was his faith. The remarks under this head perhaps have taken precedence of others, but the christian character of Dr. M. strictly speaking, it is not intended to discuss, nor his ecclesiastical relations. What seems to have distinguished him from other missionaries, and what in him was particularly worthy of imitation by all missionaries, it was proposed briefly to notice. Now his faith was unquestionably strong. It may not require uncommon faith to become a foreign missionary. It may in some cases be the result of feeling or of external persuasion, or of general philanthropy, or of a common conviction of the worth of the soul. Men may embark in this as they do in many other enterprises, without "counting the cost." Some men, after making the determination, have faltered before leaving the shores of their native land: others have reached the field of conflict, and then have returned—and most happily too—both for themselves and for the Church; and others have lived and died in a foreign field, in inactive and comparative disgrace. "No man should go on a foreign mission," said a most experienced English missionary, "who merely feels the value of the soul—who is merely willing to devote his life to this work—who has merely a missionary spirit—in fact no man should go, but a man who can have *no peace at home*; who says, when looking at perishing pagans, "Woe is me if I preach not the Gospel." The

following was Dr. Morrison's mode of reasoning with his father, before going out to China.—"Father," said he, "I conceive it thus: Prophecy assures me it is the design of the Lord Jesus, whom I profess to serve, to have the Gospel preached among all nations; hence I hear him saying to his servants, 'Go ye into all the world and preach the Gospel to every creature. I am with you always, even to the end of the world.' I know that the redeemed of the Lord are to be gathered out of every nation, every kindred and every language under heaven: hence I consider it my duty to quit this country, where there is abundance of laborers, and to go to those countries where there are few or none. I do not consider inclination only! *I am afraid I should weep for the omission when about to die, should I shun the work.*"*

The great and good Dr. Phillips' conviction was a little different from this. "The proposition," said he, "that there is a God, is not more evident to me, than that the God of nature is the God of the Bible; and the evidence that God is the author of the Bible is not more clearly evinced to my satisfaction, than are the reasons I have to believe, that the triumphs of the Gospel are to be co-extensive with the effects of sin:" "and therefore were all the missionaries to return from their fields of labor, declaring that nothing could be done towards the attainment of their great object, I would go forth seeking no other warrant for my authority than the word of God, and no other pledge for the secu-

* Vol. ii. p. 270.

* Vol. 1, page 56.

rity of my success than the promise of the divine blessing.”*

That Dr. Morrison had the right kind of faith for this work is evident from his life. That he had considered well, how dependent we are upon a christian atmosphere around us to keep up our courage ; that he had studied the fall of the apostle Peter, who, although in the evening was ready to die with Christ, yet before morning denied that he ever knew him, and that with oaths and curses ! All this Dr. M. had considered and much more, and yet he put his hand to the plough, and neither the absence of christian society, nor the destitution of the means of grace on the one hand, nor the presence of idolaters on the other, ever appeared to wear out that divine gift which was implanted in his bosom. It was faith in God’s promises and obedience to Christ’s precepts. A recurrence to his biography will justify these remarks. “In visiting the library of the British Museum,” says Mr. Butterworth, “in 1806, I frequently saw a young man who appeared to be deeply occupied in his studies. The book was in a language totally unknown to me. I ventured to ask what was the language that engaged so much of his attention. “The Chinese,” he mildly replied. “Little did I think *then*,” said Mr. B. eighteen years afterwards,” that I beheld the germ as it were, of that great undertaking; the translation of the Scriptures—that I saw before me the honored instrument raised up by the providence of God, for enlightening so large a part of the human race, and bringing them

under the great truths of the Gospel.”*

Circumstances made it necessary for Dr. Morrison to go to China by the way of the United States, and after having been confined on ship board for about eighty days, he reached New York. In three weeks time he embarked again in an American ship, the *Trident*, May 13, 1807, for the place of his destination. After settling for his passage, the merchant turned from his desk and said, (with a contemptuous smile) “And so Mr. Morrison, you really expect that you will make an impression on the idolatry of the great Chinese empire ?” “No, sir,” said Morrison, with a sternness unusual to him, “*I expect God will.*”

Dr. M. was of a phlegmatic disposition. There were no raptures nor visions about his faith, and little or no fluctuation in it. The same realizing of “things unseen” which made him contented in the library of the British Museum, continued to animate him while enduring a long and stormy winter voyage to America, and remained undiminished through all the struggles which were necessary to get foothold in the (misnamed) Celestial Empire ; and afterwards to serve every opportunity afforded, and they were at first few and far between, of direct action as a missionary. No one who by reading these volumes is made acquainted with all the difficulties, the opposition and neglect which Dr. M. experienced, and with the unfriendly effects of the climate upon an European constitution, will fail to conclude, that less faith would not have succeeded.

September 7, 1807.—A single

*Speech in London before departing for Africa the second time, June 9th, 1829.

* Vol. ii. p. 270.

European landed in Canton, and happy are we to say he was received and entertained at the factory of an American merchant. September 1832, at length arrives, and what has been done by this hard student in the British Museum, by this adventurer despised in America?

"We place in the highest rank of men of letters, we describe as a colossus of literature the great English lexicographer, Dr. Johnson, and he deserves it at our hands; we venerate the scholars who accomplished the translation of the Scriptures into their and our native tongue, and we do no more than what is just. Now what tribute of praise shall we bestow on the present subject? The Chinese language, once thought an insurmountable difficulty in the way of the Gospel, has now been acquired, and various facilities promised for its further acquisition. A Chinese dictionary and grammar, an immense work of six quarto volumes,* has been prepared and printed; vocabularies and translations have been penned and printed; Chinese scholars have

increased; the Holy Scriptures, together with millions of pages of tracts, and the Prayer Book of the Church of England have been printed and circulated in Chinese. Now missionaries from other nations have gone to aid in their distribution and explanation. An Anglo-Chinese college has been founded at Malacca, (the founder Dr. Morrison himself,) and that institution has given education to scores of Chinese youth. Native Chinese converted to the Gospel, are now preaching the word of truth to their countrymen, and teaching from house to house. An English press has been established in China; the Indo-Chinese Gleaner, the Canton newspapers, and the Chinese Repository, have all risen up since Dr. M's. mission commenced. By extraordinary labors in translating for the English East India Company, Dr. M. earned and bestowed in furtherance of this cause, as appears from his life, a sum not less than from fifteen to twenty thousand dollars. Who in reading this will despise the day of small things, or deny that true faith can 'remove mountains.' " *

* The expense of which the Hon. East India Company defrayed. See *Life*, vol. i. p. 412.

* Vol. ii. p. 470.

(*To be continued.*)

FOREIGN.

IN assuming the duties of Secretary and General Agent of the Foreign Committee, the writer has been led to devote much time to a review of the various records and documents of this department of our Missionary operations. The effect has been on his own mind, to impress more strongly than ever, the importance of the work, its moral dignity, its

glorious objects, its deepening interest, and its *ultimate success*. As, in these hours of private review, he has noticed numerous facts, many of them apparently too insignificant to attract observation, but which, viewed in a connected series, form important links in the chain of a gracious providence: as he has observed in various documents from our Mis-

sionaries striking illustrations of the power and grace of Christ, working directly or indirectly to further the great objects of their mission, and has remembered that some of the most interesting facts, cannot, from prudential considerations be published to the Church at home, lest they might awaken prejudice and hostility abroad; as he has noticed the slow, but surely aggressive tendency of the Missionary enterprise in its accumulating victories over the Prince of evil: as he has perceived in the light as it were of one continued history, the trials and discouragements of the Missionaries, and in contrast with these, the seasonable interpositions of Divine Providence, and the ingathering of blessed fruits of the Spirit, shewing that God is working with them, confirming their testimony by signs following; in fine, as he has surveyed the whole field from a position, and under advantages in which he was never placed before, he has been constrained to feel, that the half of what has been told the Church, has been either forgotten or viewed in detached parts, so as to lose in a great measure the moral influence with which the *unbroken* chain of Providence would bind more closely than ever to our hearts, the Missionary cause. Confident he is, that if beloved brethren, nurtured in the Church of Apostles and Prophets, Jesus Christ himself being the chief corner stone, could only realize the claims which this cause most justly has upon their prayers—their sympathy, and their active co-operation, it would not now be said, as with shame and confusion of face we are obliged to say that, in relation to our Foreign Missionary operations, the question for the moment appears to be, not “shall our Foreign Missions be enlarged or multiplied,” but “*shall those already established be sustained?*” The answer to this painful, humiliating question, must be gathered from the contributions of the Church, from the present time to the first of June, in *which interval over \$21,000 must be raised for current expenses, exclusive*

of a debt of \$10,000 due to Specific Appropriations; making the whole amount over \$31,000. *Whatever Brethren can do for the relief of the Foreign Committee in this important crisis, should be done without delay.* For their encouragement in coming forward to our help in this time of need, let them contemplate the interesting facts contained in the following documents.

WEST AFRICA.

LETTERS FROM THE MISSION—INTERESTING INTELLIGENCE.

By the arrival of the U. S. Ship Vandalia at Newport, R. I., letters have been received from several of the Missionaries containing much encouraging intelligence in relation to the spiritual state of the Mission. With such facts as are contained in the letters and journals of our Missionaries, surely the Church would be most lamentably wanting in gratitude and faith, should she fail to recognise these memorials of God's blessing as evidences of His approbation of the work, and as an earnest of greater blessings yet in store.

From the communication of the Rev. Mr. Minor, dated Taboo River, Aug. 15, 1842, we make the following extracts:—

For some time past there has been evidently more than usual readiness to hear, and receive, the truth of the gospel, but nothing decisive took place until within a few days past. Last Saturday I walked round as usual, to give notice of the approaching Sabbath, and spoke pointedly to several; the next morning I was most agreeably surprised to hear that all the men of the town had remained at home, and were coming in a body to hear “God palaver.” This was good news indeed, and for it I failed not to thank God fervently; earnestly praying for grace to meet the occasion aright for his glory.

My discourse was on the importance and necessity of observing the Sabbath, reminding them, that in days gone by, they were ignorant; but that now God had sent one across the wide waters to teach them what was right, he certainly would expect them to receive and obey his laws. After service the King and headmen remarked that all that had been said was reasonable, that no one could work all the time, that God was their Father, and should be obeyed, and many other remarks of like import. Every thing wore a most favorable aspect, when, a troublesome fellow abruptly demanded why I did not do as the other God-men did, and went on to say, that Mr. Payne and the new God-men, (Romanists,) paid people to keep Sunday. Gain is at all times the most exciting topic that can possibly be presented to the native mind, and it did not fail in its effects on this occasion, as was very apparent. I however went on to assure them that they were entirely mistaken with regard to Mr. Payne, *who never had given any thing of the kind*; and though the new God-men had given a hogshead of tobacco for that purpose, it had been of no avail, for after using it, the people broke the sabbath as much as ever; and if they kept the sabbath for hire, it would not be acceptable to God, who had, already given them so many good things, at the same time enumerating those most apparent. "All those," replied one, "he gave us, while we followed our old customs, which you wish *"we"* to give up." Yes, I replied, our heavenly Father is too kind to suffer even his disobedient children to starve, but this certainly is no reason why we should continue to disobey him. Here the interpreter, Musa, a fine young man of whom I shall speak hereafter, took up the matter in an animated discussion, strenuously advocating my side

of the question. A sharp conversation followed, whilst I prayed that *truth* might prevail. I found soon that more were on my side, or rather on *God's side*, than against Him, finally, the two first objectors said they were willing to *keep Sunday*, but wished me to do something to please them. Had nothing been done? I replied; Is it nothing to leave home and kindred, and come to teach you without emolument or reward; and have you not received many presents at our hands, and have not you, R. and W., addressing the two first objectors, been partakers of those presents? One hung down his head, but the other, more bold, was about to reply, when he was silenced by the almost unanimous voice of those present, the king declaring that they made *him ashamed*. Many were for passing a law to keep Sunday on the spot, others objected, and not thinking them yet prepared for so bold a step, I did not urge it. The Kroomen who were present remarked that at Cape Coast, Sierra Leone, and other places where they have been, and where white men were, that the people of the country after a while left off their own '*flash*,' and turned to do "*white man flash*," and gave it as their opinion that such would be the case here by and by.

August 20th.—To day, while in conversation with Krabbo, *the King*, he expressed it as his firm opinion, that his father whom he doubts not, is in heaven, was the means of influencing God to *send me here to teach him and his people*; if his representations are to be trusted, his father must have been an extraordinary man; many of his precepts as reported, are such as would have done honor to Socrates; all unite in saying, he was celebrated as a peace-maker.

August 21st.—God has certainly blessed me in giving me such a man for my interpreter as Musa the man

alluded to above; from the first, he attached himself to me and served me with such zeal that I feared he would soon wear out, but so far from such being the case, his zeal has increased. All who have seen him, both missionaries, and colonists, agree in saying that he differs from any native they have ever met with; and what is most remarkable, never since his connection with me have I had cause to suspect him of falsehood, and never, but once, of defrauding me of a pin's value, and then he subsequently cleared the whole affair to my perfect satisfaction. There is indeed, good reason to hope that a work of grace is begun in his heart, he having openly renounced all the objectionable customs of his country, and when his old father, who is more disposed to engraft Christianity on Heathenism, than to renounce any part of his present creed, killed a bullock for the Devil, he would not taste a morsel of it, or join in any of the ceremonies, though repeatedly urged so to do, and all too whilst I was absent. He learns with great facility, and we all humbly hope and pray, that he may in time become a messenger of peace to his heathen countrymen. He is about 22 years of age, and has but one wife, whom, he tries hard to bring round to his views.

August 22nd.—Congregation yesterday better than ever, though it is the height of rice harvest, God enabled me to address them with more than usual freedom; some women attended and were very attentive.

August 29th.—Congregation yesterday still larger, many women, but my sermon was not attended with that unction from above which it should have been. Resolved with the help of God to observe every Friday as a day of fasting and prayer, with a special reference to my labors on Saturday and Sunday.

August 30th.—Heard to day of a movement at Brother Payne's touching the Sabbath, and also at Brother Appleby's, which seems likely to end in something decidedly in favor of the observance of that holy day. God in mercy grant that it may be the dawn of a brighter day to us.

Under date of September 15, Mr. Payne thus writes from Cavalla.

The journal which accompanies this will convey to you as correct an impression as I can give of the condition of this station. God seems to be evidently moving upon the hearts of this people in such a manner, as to give unequivocal promise of yet greater things. The state of our boarding school, that of Gnebui, now numbering more scholars than ours, the desire in the several divisions of the town for night schools like G's, and more than all, the crowded and interested congregations, which God has drawn together lately, call aloud for gratitude, for prayers, for effort. The last named feature, the state of our congregation, calls for some immediate provision for their accommodation; and I have determined to apply for permission of our meeting to erect at least a temporary house of worship. In doing this I have already obtained a pledge of assistance from some of the natives, who profess to feel and appreciate the character of the gospel. But why shall we not have something more than a mere temporary accommodation for this growingly interesting people? When the Church Missionary Society can establish her numerous commodious chapels for the teeming population at Sierra Leone; when the Methodist Missionary Society can do the same throughout Liberia, and when the Papists, though 5 years behind us, are erecting a spacious building in our midst, why can-

not the Protestant Episcopal Church grant at least *one church* to the five stations now in operation in the mission established under her auspices? From 500 to 800 dollars would give us such a place of worship as we need. Will you not, my dear sir, bring the matter before the Church? I know that amongst the many congregations where prayers ascend so continually for the salvation of Africa, there *must be*, there *is*, one which will esteem it a privilege to erect the first *Episcopal Church in Africa*. We likewise need much, a *communion service*, having nothing at present suitable for this solemn ordinance. I am sure it will be only necessary to make this known, in order to obtain what we wish. I am thankful to be able to state that Mrs. Payne's health has much improved since I last wrote to the Committee. During the last month it has been as good as it ever was in this country. My own health too is remarkably good, having had only one slight attack of intermittent since my return. The other members of the mission are generally well.

We rejoice to hear by Capt. Brown that Mr. H.* is so soon to be with us. May he be followed by many others of right views and feelings! We feel in the mission more and more the necessity of having *catechists* come out, to act under the missionaries, as in Sierra Leone. It is alike desirable on account of the laborers themselves, and the interest of the cause in which they are engaged.

We here insert the Journal of the Rev. Mr. Payne above referred to, and invite for it the attentive perusal of all. May the interesting facts which it embodies draw forth the devout gratitude of the Church to the Giver of all Grace, and have their due influence in strengthening our faith in the ultimate glorious success of the missionary work among the *Heathen*.

* Rev. Mr. Hazlehurst.

Saturday, July 23, 1841.—To-day made my usual visit to Sedeh Wotteh and Kablah, three towns situated at and near the mouth of the Cavalla river. On arriving at the town gate of Sedeh, I found some dozen iron pots on a fire kindled in the open air, in which the people were cooking a part of an offering just made to the devils, or demons of their town. I also met many of the people going out to the "bush" to drink palm wine. Under such circumstances, as there seemed little prospect of a congregation until the people had done eating and drinking, I proceeded to Wotteh, distant about half a mile from this place. Here I collected a small congregation, to whom I endeavoured to preach as faithfully as if they had been a thousand. In conclusion I bore upon the greegree system; and after telling the old man, in whose house I was preaching, what had been done at Cavalla and Graway, in reference to greegrees, called upon him in view of his responsibility as the Worabah (or town's father) to follow the example which had been set in these places. "This," he said with much emphasis, "I can never do." He said that his greegree was one of no ordinary character, having killed two or three men, who had dared to touch it. To think of destroying it, therefore would be madness. I told him I would take the risk of taking it away, if he would allow me. By this time another old man had entered the house, and both besought me to say any thing else, except that they must put away their greegrees. I assured them that this was a part of the gospel, and they must therefore always expect to hear it.

I now returned to Sedeh. The people had finished eating and drinking, but were now become so merry that there appeared little hope of making any impression upon them.

I determined, however, in God's name, to make the effort. After sitting in the house for some time, and having sent repeated calls to the people to come in, they slowly assembled, until quite a good audience was before me. I preached to them from the parable of the "great supper." So little interest however was manifested, that I did not think it expedient even to remind the people of their promise, made to me on my last visit to take into consideration the duty of giving up their greegrees. I was not a little surprised therefore, when, after I concluded, a young man arose and said, "Payne, when you were last here, we promised to look our heads about our greegrees. I have done so, I believe greegrees to be *only lies*. I have got *nothing* which doctors said they should secure to me. I had a daughter, whose life a doctor assured me, my greegrees would preserve. That daughter died. And so with every thing else. *Greegrees are nothing.*" By this time there was a great clamor, the mass of the people saying, "he was a fool—would die," &c., &c. He replied, "let those who have greegrees live if they can. I will die if putting away my greegrees will cause it. Only let me warn my women first not to sin against God again, and I *will* put them away." Another young man now started up, and said that he was ready to throw away *his* greegrees forthwith. He had long been convinced of their vanity. He had charge of the town greegrees too, and he was tired of the useless trouble. He accordingly gave up his greegrees to my interpreter. After we had left the town however he followed us, saying that his people and older brother particularly had made such a "palaver" for him, as to force him to come and beg his greegrees again. He assured us that he was very unwilling to take them

back, but as the people had threatened that in the event of sickness or death in their towns, he should be punished, he could not do otherwise. I expostulated with him in reference to the unreasonableness of fearing man more than God, but to no purpose.

Monday, July 25.—This morning early I was waited upon by a large deputation of the Cavalla people, including all the head men, who brought me a bullock as a "dash."

The occasion of this was as follows. On Thursday last, on going out of my room in the morning I found a deputation of three men from the "sedibo," or soldiers, in waiting for me. The sedibo include all the young and middle aged men who have houses. They make laws and palavers, on account of real or pretended offences, and are in fact the government of the country, having the power to act as they wish. The three men above named told their errand rather abruptly, by saying that "since I had been at Cavalla, notwithstanding the soldiers protected my property, I had never given any thing to them. They had now come in the name of the soldiers to ask for three pieces of cloth." They were going on to enumerate many other things, when I interrupted them by saying, if the soldiers were determined to fine or rob me without any cause, that they must take not only what they asked, but all that I had, having the same right to the whole as to a part. Soon after these men had gone, another deputation came, more pleasant in their manner than the former, but making the same demand. To them I gave in substance the same answer, only adding that I must take this matter to the head men, to know if I was to be thus subjected to lawless soldiery, or if there was any government in the country. Accordingly in the afternoon I convened the old men in the

king's house, and asked them who governed the country, they or the soldiers? They replied with great promptness, "we do," and repelled indignantly any other idea. I then told them of the conduct of the soldiers. They immediately sent men to inquire of the soldiers, who were assembled in their house, what they meant by doing such a thing without consulting them. Their messenger however could get no satisfactory answer, and was treated with much disrespect. After some consultation amongst the old men, they requested me to return home, saying that the matter should be settled in a satisfactory manner.

Soon after the king followed me home, and told me that the soldiers had been induced to "take their mouths from the white man." Still it was evident from his manner and various intimations received from several sources, that the matter had not been fully settled. I heard nothing more of the matter however until the next day. I was then informed that the prime mover of the "palaver" had actually assembled a number of men the previous night on the beach, with cutlasses, in order to come and take what they wanted from my house. Providentially, the matter was discovered by the head of the soldiers, who immediately called all together in the "palaver house," where the whole matter was fully discussed. From the report made to me of the proceedings of this meeting, it appears that the great mass of the people were opposed to such proceedings, and the council ended in deciding that the individual who suggested this outrage should be held responsible for every cent lost on my premises.

On hearing of this meditated robbery, I expressed every where my astonishment and indignation, declaring that if I were a "trade man," I

should consider it unsafe to remain; but as I was a "God man," I would not leave until sent away by the people, or convinced by some such conduct, that they were not worthy of having the gospel preached to them. A re-action now commenced. The matter begun to be spoken of as shameful—disgraceful—worthy of punishment. And soon after the two ringleaders were fined a cow, bullock, goat, &c., for their crime. The people on all occasions expressed shame, and a disposition to repair the injury which had been done me, and the matter terminated in their bringing the bullock this morning, as they expressed it, "to take away their shame."

Thus has the cloud, which seemed for the time, to threaten the destruction of our station, broke in blessings upon it. It has elicited an expression of general attachment to us beyond our expectations, and we now feel more secure in prosecuting our work than ever before. God's holy name be praised. Amen.

Wednesday, Aug. 3.—To my great joy, and no little surprise, I was visited to-day by Hyano, a doctor or devil man, who informed me that he had come to the determination to put away his greegrees. I have had many arguments with him on the subject, and I believe he has long been convinced of their vanity; but the fear of his people and of witches, has prevented him hitherto from acting out his convictions. It is a triumph which I had not dared to expect so soon, that he has determined to put them away at once. At his request I brought away only a *part* this afternoon. He has still so much lingering apprehension, that he is anxious not to have the attention of the people drawn to him. Though I have urged him to more boldness, I cannot but think that He who will not "break the bruised reed, or

quench the smoking flax," will accept this deed of the poor doctor, who has been so long deceiving and being deceived, by these abominations. May the Lord give him grace to put away, not only his greegrees, but all "the works of the devil."

Sunday, Aug. 7.—Preached this morning at Graway to a good congregation, and also at this place. There were present about forty men, besides women, and the members of our school, numbering in all at least one hundred hearers. This is quite as many as our school house will contain in any degree of comfort. We already begin much to need some larger place of worship.

This afternoon I administered the communion the second time to the small flock that God hath given me. This includes the teacher located at Graway, which has been placed under my pastoral care, and his wife, Mrs. Payne, one male, and one female scholar, and our servant. On this occasion two visitors communed with us.

Saturday, Aug. —Returned today from Rockbookah, one of our stations in the Babo country, under the care of Mr. Appleby. I found him delightfully located on a hill about three quarters of a mile from the sea, surrounded by a luxuriant growth of forest trees and undergrowth, which give to his place a retired and agreeable aspect. I was much pleased with Mr. A's. happy and contented state of mind—happy in his work, and yet content to leave it whenever he shall be clearly required to do so by his heavenly Father.

Last night I preached to as many as could be assembled before the king's house, around a fire in the open air. The people appeared attentive.

To-day on my way home, I preached at Kablah Wotteh and Se-

deh, thus completing my weekly round of ten sermons. The Lord knows my earnest desire and effort to sow the seed which he has given us. Oh, may he grant the fertilizing and life-giving influences of the Holy Spirit.

Sunday August 14th.—At Graway this morning I met a good congregation, I was pained however at hearing that the people had said I must "*dash*" or make them some present, if I wished them to attend my preaching regularly. I could not but express to them strongly the ingratitude of expecting pay to be fed with the "bread of eternal life."

At this place I had the privilege of addressing a large congregation though it is now the middle of the harvest. The large attendance I understand, however, was in part attributable to a sacrifice having been made by the town to the devil, on these occasions every man, woman, and child, is kept in town, and a black preparation put on their foreheads. The offering of this sacrifice at the suggestion of a doctor, suggested my preaching from Isaiah 1. 3. "The ox knoweth his owner, and the ass his master's crib, &c." This people would implicitly obey a confessedly *fallible*—*lying* doctor, while they trample upon the precepts of *Almighty God*, who spoke to them by his providence, his ministers, and their own consciences.

Sunday, August 21.—I had some apprehensions that my plain dealing with the Graway people last sabbath might affect my congregation to-day. This, however, was not the case, I had about the usual attendance, with the difference that there were more old and middle aged persons than had met here since my return from America. Here too, God permitted me to address a larger congregation than I had ever seen since my return. In it there were some dozen women ;

our school-house was quite crowded. Such congregations at this busy season, I cannot but believe are drawn out by His grace, who I most heartily believe will provide the eyes to see the light wherever it is held up. May He bless *His own word*, for *His Son's sake*. Amen.

Sunday, August 28th.—I met with an unusually cordial reception from the Graway people this morning, owing to their having come to the determination to let the palaver drop, which they have been intending to renew with the Cavalla people after harvest, though they professed to have settled it some time ago. They have been forced to this course I understand, by the failure of their crops. This obliges them to go to the interior for rice, to do which, they must pass by this place. I cannot feel sufficiently thankful for God's goodness in this providence, which has averted a war which was so seriously threatened, and which, if it had broken out, would not only have cut off in a great measure our intercourse with C. Palmas, but have thrown the whole Grebo tribe into such a state as to put a stop to missionary work. Glory be to God for the *failure of the Graway rice crop!* "The Lord reigneth, let the earth rejoice."

At my own station I met still a larger congregation than that on last sabbath. I preached on the obligation of the Christian sabbath, which I am endeavouring to have observed at this place. The prospect of succeeding seems at present very good. If the Lord grant his blessing we *shall succeed*. O Lord! grant thy blessing to promote *thine own cause* for Jesus' sake.

Tuesday, August 30th.—I have cause for everlasting gratitude for what God has permitted me this day to behold. After the usual religious services in the school this evening, I invited those children who at differ-

ent times during the last month, had expressed a hope that they had "new hearts," and were desirous of becoming members of Christ's church by baptism, to meet me in our dwelling-house for conversation. I warned them as faithfully as I could against hypocrisy, and urged none to come, but those who felt a well grounded hope of their being "born of the spirit." To my astonishment and delight, *ten* came forward to testify to the hope that was in them.

Amongst these was my assistant teacher—a young man, of whose sober and moral character I have long been an attentive spectator, but who never before dared indulge a hope of his personal interest in the Saviour. In view of his past conduct, and his present professions I cannot doubt that he is now indeed a child of God. In many of the dear children too, who have thus come forward I have great confidence. For such tokens of the favour of God upon our unworthy labours, I desire to bless God for ever and ever.

Thursday, September 1st.—I have been labouring during the past week, to get a law passed by the people to observe the sabbath. Making the effort at this time, was suggested to me by Gnebui's telling me of some of his arguments with his people on the subject. His method of reasoning with them was not a little curious, being framed to meet the objections urged by the people against Christianity in general. "Why" say they "does Mr. Payne leave his country and come here to persuade *us* to keep God's laws, when in his own country these laws are so generally disregarded?" "Admitted" says G. "that many white people lie, steal, and break other of God's laws, but there is one law" (would that it were so) "which they all recognize as binding: namely, the command to 'keep holy the sabbath day.' Now in the

day of judgment when the *white man* is called to give an account of his deeds, he will be able to say, it is true that he had been a great sinner, but he had observed the sabbath; while the *black man* will not have it in his power to plead *his* obedience to even one of God's laws." Finding that a spirit of enquiry had been thus awakened amongst the people, I commenced on last sabbath, to preach on the obligation of observing this day, and continued to do so until every division of the town had been addressed on the subject. I then convened all the old men, and placed before them as strongly as I could the expediency, temporal advantage, and sacred duty of hallowing the Christian sabbath. After discussing it for some time they agreed against some opposition, in general terms to observe the day, some wishing to reserve the privilege of fishing, others of going off to vessels &c. Against this I protested, until most seemed to come into my wishes, and a general "a waine, a waine," (we assent, we assent,) closed our conference.

Although I felt that much had been gained by securing the approbation of the old men in the matter, as no law of importance could be made without their consent, still I knew if nothing further was done in *this pursuit of democracies*, the mere wishes of the old men would not secure to this measure the force of a law. Indeed the *soldiers* make laws and have them executed, and their action must be had therefore before my wishes could be complied with. Such being the case, I sought an interview with some of the most influential men in this body, and having obtained a pledge of their influence, I determined this morning to call a general meeting and bring the subject before the whole people. Either, however, in consequence of the busy season, or some other cause, the meeting was

small. In this, however, were the old men and the head men amongst the soldiers. Having stated my object in calling the people together, the old men seemed to oppose the passage of a law, under the impression that the mass of the people were not prepared for it. The soldiers, however, or rather their leader Pru, or "old Joe," as he is facetiously styled, jumped up, and walking about through the people, thus addressed the old men, "How is this?" you told Payne, that you, the old men assented to this measure. Do you suppose that we, the people, will be behind you? "No! á mi, né tete keh podémã, (we will pass a law in reference to it,") and thus closed the discussion, the old men having been at once silenced by the voice of the people.

I was not a little amused at some of the arguments which G. informed me he used to secure the co-operation of the head soldiers, in an interview he had with them, previous to mine. "Pru" said he, addressing the leader, "all men are striving for a name in the world. We desire children, because those children will perpetuate our memory, and so with women, money, &c. But those children die, and our money and women pass away, and with them our name. Now those who first believed the gospel are known, their names are left on record, and will never be forgotten. And now, if you Pru, and Kamo, and Kinh and Grahseh make the first movement, in introducing the Christian sabbath, and with it Christianity into the Grebo tribe, will not *your* names go down to the latest posterity?" Whatever may be thought of the purity of their motives, or whatever may be the fate of their memory, to these four men under God is owing in a great measure the efficiency of the present movements in regard to the sabbath.

Sunday, September 4th.—At Gra-

way met a good congregation. Here, as the fruits of the late efforts in regard to the sabbath, our school-house was crowded to overflowing, many could not get into the house, and had to stand at the doors and windows. May God bless his own word which was preached to them!

This afternoon I administered the communion to seven professed children of God, including my assistant teacher, who after consultation with me came forward for the first time to this holy ordinance. The conduct of this young man for some time past, gives me great confidence in his professions; and in connection with this, his great diffidence in regard to his fitness to be called "a child of God," affords ground to hope that he will "continue Christ's faithful soldier and servant unto his life's end." *I have never before felt so much encouragement to go forward in the work of the blessed Saviour, as at the present moment.* With six communicants over whom God hath given me the oversight, an overflowing congregation in one of the busiest seasons of the year, and ten candidates for baptism, I feel that I have abundant cause for gratitude and encouragement. But God knows I am not satisfied. He is witness how ardently I long, and pray and labour for the immediate conversion of the adult natives, who hear week after week the blessed gospel. I would not be impatient; but oh! for the breath of Heaven "to breathe upon these dry bones, that they may live."

Friday, September 9th.—The evening of this day, is given every week to a service for the benefit of the *women*, held at Gnebui's house. Until recently we have been much pained at the little interest manifested by these persons in religious services. This, I now think, has been owing in some measure to the custom of the country, which is rather opposed

to their assembling with the men. Since the commencement of this meeting, the number attending has been steadily increasing, and to-night amounted to *twenty*. Their deportment was, as usual, very serious, and in many instances, I doubt not, they felt the force of the truth. But there are also other evidences of their disposition to improve, besides their attendance at religious services. Eight of them now come regularly to receive instruction from Mrs. Payne in sewing, and attend school in the morning. As is always the case wherever there is a disposition to put on Christianity, these women have much improved in their style of dress and general appearance. We have satisfactory evidence also, that many of them pray regularly, and we doubt not in some instances sincerely.

Sunday, September 11th.—I rode to Graway this morning through a heavy rain, but was amply repaid by the privilege of addressing the largest congregation which I have addressed since the station was placed under my pastoral care.

But this was small compared with that at my own station. On returning from Graway, I found my yard alive with men, women, and children, *waiting for the hour of worship to arrive*; the children, who ordinarily wear no clothing whatever, were fitted out in their parents finest handkerchiefs. My heart leaped for joy, when I saw fathers thus bringing their little ones to the house of God; and something so new—so Christian I am persuaded, cannot but be some of the first fruits of the gospel.

By the time the hour had arrived for preaching, such was the concourse of people, that the house was by far too strait for them. All the children numbering, at least one hundred were crowded away up stairs and even then the lower part of the house would not contain the men and

women, many of them having to stand without the doors. Such is the result under the blessing of God, from the late movement relative to the sabbath, which, although it has not yet led to the enactment of a law on the subject, as I supposed would be the case, yet has received a general pledge on the part of the people to observe it. By such congregations I cannot but feel encouraged, for since "faith cometh by hearing," I cannot doubt that the word though spoken in weakness will take effect.

CHINA.

Letters have been received from the Rev. Dr. Boone, dated Kúláng-sú, June 16, and August 5. The facts which they contain, are more encouraging than any that have yet reached us from this interesting field of missionary labor. After many trials of faith, which however, on the part of our missionary has *never* failed, the door of entrance is now opened into the very heart of China. What, a short time since, would have been deemed incredible, is now a common occurrence: *within the Chinese empire, missionaries of the Cross are enabled to preach the gospel to congregations of native Heathen.* And what perhaps is most of all remarkable, the *same* persons in general attend from week to week. Now when, as our Missionary remarks, it is considered that a "regular attendance upon divine service by a Heathen implies more interest in the service, than such an attendance does in a christian community—that the Heathen gives up so many hours of a working day, time which he could employ without disgrace or injury to his character in getting money which is certainly the idol most worshipped in China," we should certainly regard this as a most favorable indication that the Lord is preparing their hearts to receive the Gospel. Even in our own land of Churches, and Bibles, and Tracts, and Sunday Schools, where reli-

gious influences are continually going out all around us, it is considered an encouraging sign of success, when the people are induced to attend regularly upon divine worship, in newly organized parishes, even upon the *Lord's day*; and still more so when they are led to attend upon a weekly service at some sacrifice to their temporal interests. How much more reason then for hope, and faith, and joy, when the very Heathen, *sacrifice the time that might without reproach*, be devoted to the acquisition of mammon, and spend it in regular attendance upon the preaching of the Gospel? If the Church should be wanting in faith *now*, who will say that she does not deserve the chastening of her Lord? If, when in the view of human wisdom there appeared impassable barriers in the way of the entrance of the gospel into China, the Church nevertheless, in the exercise of faith, sent out her missionaries to the confines of the Empire that they might be trained for future service, and be ready to improve the first providential opening of usefulness among that benighted people; if at such a time, and under such discouragements, the Church engaged in this work, surely she must *advance now* when these barriers are breaking down and the voice of her Lord is heard so distinctly through his Providence calling upon her to enter in and take possession.

We will not longer detain our readers from the interesting documents which follow, but would suggest to Candidates for Orders qualified for the Foreign Missionary field; and to the Lay Brethren who must furnish the *means* to send them; the pertinent inquiry of our beloved Missionary at Kúláng-sú;—"When shall I welcome my Coadjutors?"

We arrived at this place the 7th inst., and though still in a bustle, I avail myself of the opportunity of a ship that goes to-morrow to Macao, to inform you of our onward movement, in coming up to this place. At an expense of about \$150, I have had a Chinese house, that was in-

jured, repaired and made comfortable for my family; and here I trust, by God's blessing, we shall be permitted to abide many days. Kú-láng-sú is a small island, four or five miles in circumference. It formerly had a population, according to the Chinese, of 5,000 persons; but it is now sad to look around, and see the desolation which war has occasioned. This island is a very beautiful one; the climate is milder than that of Macao, and Mrs. B. and myself both rejoice that we have now, after five years, got out of the *Torrid Zone*. Kú-láng-sú is very favorably situated for missionary operations; it is within half a mile of Amoy, a city which contains about 130,000 inhabitants, and to which place we can go in a boat for *one cent*. There are many other towns and villages quite near, and all accessible by water, which may be visited without incurring an absence from home at night. All these advantages cause us to pray earnestly, that we may be permitted to remain at this place, and labor among the thousands who are around and about us on every side.

All things are very quiet at present, and we have no reason to apprehend any disturbance at this place. The tide of war has rolled northward, and both parties appear to perceive that it is quite useless to inflict mutual suffering by contending here, when it cannot affect the ultimate issue in the slightest degree.

We enjoy advantages here for conducting our missionary work, such as I have not seen enjoyed any where else; and we meet with most encouraging attention from the people. It is very pleasing to observe the gradual increase in the number of attendants at public worship. When we first came up, it was with difficulty that six or seven could be gathered by going out into the market and in-treating individuals to come in, and

indeed bringing them along with us to our house which was near at hand; now the average attendance is forty or fifty, without any such solicitation. Another encouraging circumstance is that we have the same attendants every Sunday, and there are a few who have not been absent more than one or two Sundays since they were first induced to attend upon the preached word, which is now four months. I mention these as encouraging facts, for it should be remembered that a regular attendance upon divine service by a heathen, implies more interest in the service, than such an attendance does in a christian community—the heathen gives up so many hours of a working day, time which he could employ without disgrace or injury to his character in getting money, which is certainly the idol most worshipped in China, whereas the usages of society forbid such an employment of the Sabbath in christian lands; at any rate to those who are not reckless of public sentiment. * * *

When shall I welcome my Coadjutors?

Under date of August 5th, Dr. Boone writes—

"We are waiting with intense anxiety the termination of this Campaign, which we trust and pray may be the last."

Here follow some speculations respecting the "war" in its progress, and probable results, which we omit on account of intelligence received of the termination of the Campaign, and of the prospect of peace. For the convenience of future reference, we insert the following summary of particulars, which we have condensed from the circular published by the British Plenipotentiary, announcing the Treaty of Peace. The treaty was concluded with and signed by the Chinese High Commissioners, deputed to negotiate with her Britannic Majesty's Plenipotentiary, &c., in China.

1. Lasting peace between the two Empires.

2. China to pay \$21,000,000 within three years.

3. The ports of Canton, Amoy, Foo-chow-foo, Ningpoo, and Shanghai, to be thrown open to British merchants; consular officers to be appointed to reside at them.

4. The Island of Hong-Kong, to be ceded in perpetuity to her Britannic Majesty, her heirs and successors.

5. All subjects of her Britannic Majesty (whether natives of Europe or India) who may be confined in any part of the Chinese empire, to be unconditionally released.

6. An act of full and entire amnesty to be published by the Emperor, under his Imperial Sign Manual and Seal, to all Chinese subjects, on account of their having held service or intercourse with, or resided under, the British Government or its officers.

7. Correspondence to be conducted on terms of perfect equality among the officers of both Governments.

8. On the Emperor's assent being received to this treaty, and the payment of the first instalment, 6,000,000 dollars, her Britannic Majesty's forces to retire from Nanking and the Grand Canal, and the military posts at Chinhai to be also withdrawn, but the islands of Chusan and Kolangsoo are to be held until the money payments and the arrangements for opening the ports be completed.

Thus does it appear that the closed gates which were opposed to Christianity for centuries, have been thrown open, and an empire is newly knit with the commonwealth of nations. Dr. Boone adds—

My health is better than it has been any summer since I first had the attack in my head on Java. I think I may reasonably hope that one more mild winter, with God's blessing, will restore me to comfortable health and vigor, but under existing circumstances, I really ought to have some brother with me in this Mission. Pray use your best exertions to effect this most desirable object. I confess I am utterly unable to understand how China at present fails to present a very inviting field to the minds of our younger brethren, who are coming into the ministry. The Lord enable them to understand, and do His will.

The ultimate momentous results of the latest intelligence from China are known only to him, whose watchful Prov-

idence bringeth good out of seeming evil. We are glad to perceive that a late movement at Washington indicates that something may be done by our Government, to promote direct intercourse with the authorities of China. Though the motive is political and commercial, the measure, if adopted, may be of great importance indirectly, in its bearing on our missionary operations within the Empire.

The President remarks in his communication to Congress :

"Being of opinion, that the commercial interests of the United States, connected with China require at the present moment, a degree of attention and vigilance, such as there is no agent of this Government on the spot to bestow, I recommend to Congress to make an appropriation for the compensation of a Commissioner to reside in China, to exercise a watchful care over the concerns of American citizens, and for the protection of their persons and property; empowered to hold intercourse with the local authorities; and ready, under instructions from his Government, should such instructions become necessary and proper hereafter, to address himself to the High Functionaries of the Empire or through them to the Emperor himself."

This we regard as another in the array of the "Signs of the Times." God grant, that, in this field, now so freely opened to us, the piety and zeal of His Church may not be put to shame by the superior diligence and enterprize of the wisdom of this world. Our Mother Church, we trust, will be among the foremost to pour a tide of blessing in the track of the tide of war. We rejoice to read in one of the leading Church Periodicals, when speaking of the recent success of "Her Majesty's armies" in China and Afghanistan; language like *this*—"We mourn indeed while we rejoice for in neither instance had we a righteous quarrel. We were the wrong-doers in both cases; though, as might be expected, our provocations soon gave rise to actions upon the part of our enemies which demanded reparation. We had no right to break the commercial laws of China, and to smuggle our detestable contraband opium into her ports; but in repelling this wrong, she acted unjustly, and we had at least a show of grievance." * * *

"Who but must hope, and confidently believe, that these pacific inlets now opened to the vast empire of China, will be the means of facilitating the introduction among an immense body of our fellow-men hitherto segregated from intercourse with Christendom, the arts and the commerce of the most enlightened nations; and with them, both incidentally and directly, the Holy Scriptures and the instructions of Christian teachers. If we have terrified and subdued this populous nation by our bombs and rockets, our steam-vessels and men-of-war, let us now try to benefit them by more blessed enterprises. The merchant and manufacturer are already freighting out their cargoes for speculative ventures; let the Christian and the Philanthropist not linger behind them. We have taught all Asia, if not to love us, at least to dread us; if not to feel any prepossession for our

professed, though often abused, religion, at least to acknowledge our power, and to confide in our truthfulness and honor; let us now show that we are a nation of Christians; and that Christians are not what they call us, "devils," but servants of the Prince of Peace, whose duty and privilege it is to endeavor to extend the pacific and beautifying reign of their Divine Lord, over all lands. China is still entrenched in prejudices. and to man's unaided efforts, still impervious to the heart-felt reception of the Gospel; but so is the soul of every man by nature; but in reliance upon the promise, and in performance of the command of the Saviour, we ought to address ourselves to the work, for we know that the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever, King of kings, and Lord of lords."

INTELLIGENCE.

SPIRIT OF MISSIONS.—The January number of the Spirit of Missions, has been delayed beyond the usual time of publication, in order to publish the proceedings of the Board of Missions, at its special meeting on the 26th of December. It has also been necessary to defer until February, several articles intended for this month.

The present number, commences the eighth volume of this Periodical. It will be perceived, that, while its size remains the same, its appearance is in some respects changed. The double column has been substituted for the single, an arrangement which it is thought, offers some advantages, among which, will be, that while more matter can be inserted with the small type, it will occasion less fatigue to the eye than by the former arrangement.

We would particularly request the attention of the Clergy to the circula-

tion of this Periodical. Let it be remembered, that all contributions for it are given for the cause of Missions. Every Minister who procures one or more copies to be subscribed for, does so much for the furtherance of the Cause. The present receipts do *not* equal the expenditures. This appears to be owing in part, to the large number of copies sent gratuitously to the Clergy, and in part to the fact that there are many delinquent subscribers, some of them of long standing. We wish it distinctly understood by the latter, that the "Spirit of Missions" will hereafter be discontinued in all cases where payment has not been made within two years.

The amount, however, expected from subscribers, is but a small part of the benefit anticipated from the general circulation of the "Spirit of Missions" in the Church. On all subjects in relation to which the mind is called to act, or the heart to feel,

there must be information. *Facts* both interest and instruct; and with God's blessing, tend to increase the zeal and strengthen the faith of the Church in the ultimate success of the Missionary enterprise. We ask our Brethren of the Clergy, can you not, by aiding in the circulation of this Periodical, do much for the cause of Missions? At least will you not make the effort and begin *now*, at this appropriate season of the commencement of a new volume. *One dollar* per annum is the small subscription required. Ought not a copy to be found in *every family in the parish*? If in no other way, might not something be done by employing the Sexton of the parish, or some suitable person to procure subscribers by the payment of a per-centage on the amount subscribed? We respectfully make these suggestions, judge ye, Brethren, what is best!

APPOINTMENT OF SECRETARY AND GENERAL AGENT OF THE FOREIGN COMMITTEE.—At a meeting of the Foreign Committee, held on Tuesday evening, December 6, the Rev. James W. Cooke, Assistant Minister of St. George's Church, in this city, was unanimously elected Secretary and General Agent of the Foreign Committee, till the annual meeting of the Board in June next. Mr. Cooke accepted the appointment, and entered upon its duties the same week. Letters, &c., intended for the

Foreign Committee, should be addressed to him at the Missionary rooms, 281 Broadway.

IMPORTANT FACT FOR THE CONSIDERATION OF THE FRIENDS OF MISSIONS.—The *Finances* of the Foreign Committee were *never* in a state so deplorable as at present. Unless the hearts of God's people shall be opened to devise more liberal things, the question will soon be, *not* whether more stations shall be occupied abroad, or whether more missionaries shall be added to the stations already established; but, "*will the Church redeem her pledge to sustain the Missionaries she has sent forth.*"

Can it be? Is such a contingency *possible*? Answer, ye fellow-labourers, who, of God, are appointed to instruct His people in duty as in doctrine; and answer, ye also, Lay Brethren in Christ, Children of the Covenant, Heirs of the Promises, Partakers of the riches of the inheritance of the Saints. "If thou hast much, give plenteously; if thou hast little, do thy *diligence* gladly to give of that little," &c.

DEPARTURE OF THE REV. MR. HAZLEHURST FOR AFRICA.—This Gentleman after being detained by causes wholly beyond his control, embarked for Cape Palmas, in the Barque Globe, on the 15th ult., in company with a large number of colored emigrants, sent out by the Maryland State Colonization Society. He will thus have an opportunity during the voyage of being practically useful as a Minister of Christ to a congregation of souls, whose influence for good or evil, will soon be

*One clergyman in the city of New York, on the first Sunday morning of the New Year, in an address from the chancel, asked his parishioners to make a new year's gift to the cause at large by subscribing for the "Spirit of Missions."

felt in the land of their adoption. While we fervently pray that He "who alone spreadest out the Heavens and rulest the raging of the sea" may conduct our valued brother "in safety to the haven where he would be," we would earnestly ask in his behalf the continual prayers of the Church, that as a "Minister and Steward of the divine Mysteries," he

may be enabled "so to prepare and make ready the way of the Lord, by turning the hearts of the disobedient to the wisdom of the just," that at the Redeemer's second coming to judge the world, many may there be found "an acceptable people in His sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end."

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

Contributions received by the Treasurer of the Committee for Domestic Missions, from November 24th, 1842, to December 28th, 1842.

<i>Diocese of Vermont.</i>		
Middlebury, St. Stephen's Ch.	1 00	1 00
<i>Diocese of Massachusetts.</i>		
Boston, St. Paul's Ch. (young ladies \$55 collections \$35 for Prairieville)	100 00	
.. F. B. Brewer, Esq.	5 00	105 00
<i>Diocese of Rhode Island.</i>		
Providence, Grace Ch. (a member)	5 00	
Bristol, St. Michael's Ch. (two members for Louisiana)	30 00	35 00
<i>Diocese of Connecticut.</i>		
Bristol, Trinity Ch.	7 00	
Derby, St. James's Ch. S.S.	9 06	
Hartford, St. John's (for Wisconsin)	40 00	
New London, St. James's Ch.	20 10	
.. (member for Illinois)	25 00	
Stratford, Christ Ch.	33 80	
.. Christmas off. S.S.	2 46	
Waterbury, St. John's Ch. Christmas offering S.S.	25 82	163 24
<i>Diocese of New York.</i>		
Albany, St. Paul's Ch. (Flint \$15; Augusta \$20; Jonesville \$20)	55 00	
.. St. Peter's Ch. (Flint)	25 60	
Brooklyn, Christ Ch. (Missouri)	13 22	
Newburgh St. George's Ch. "a widow's mite"	2 50	
New York, All Saints Ch. Christmas offering S.S.	7 50	
.. St. Bartholomew's Ch.	7 00	
.. Nativity Ch.	1 09	
.. 36th street Ch. S.S.	2 38	
.. St. Mark's in the Bowery	40 00	
.. Christmas off. infant and S.S.	11 26	
.. St. John's Ch. a lady	25 00	
.. St. Thomas's Ch.	126 89	
.. St. Luke's Ch. young men's missionary soc.	100 00	
.. St. Paul's, a communicant	2 00	
.. St. Stephen's Ch. monthly missionary lecture	20 00	
.. General Theo. Seminary Miss. Assn.	15 00	

.. A friend to Epis. Miss. two little children of a country clergyman	\$3 00	
Orange, St. Mark's Ch.	3 00	
Watervliet, THEO	16 00	
	5 00	479 84
<i>Diocese of New Jersey.</i>		
Jersey City, St. Matthew's Ch. Christmas offering S.S.	11 10	
New Brunswick, Christ Ch. thanksgiving offering	13 00	24 10
<i>Diocese of Pennsylvania.</i>		
Lancaster Co. Leacock, Christ Ch.	5 00	
Philadelphia, St. Andrew's Ch. \$15, a communicant	\$10 25 00	
.. St. James's Ch.	50 00	
.. Grace Ch. Male Missionary Soc. (Missouri)	20 00	100 00
<i>Diocese of Delaware.</i>		
Georgetown, St. Paul's Ch.	1 94	
Lewis, St. Peter's Ch.	10 00	
Middletown, St. Anne's Ch.	9 00	
Miscellaneous	8 22	
Smyrna, St. Peter's Ch.	8 00	
Wilmington, St. Andrew's Ch.	20 10	
.. Trinity Ch.	21 38	78 64
<i>Diocese of Maryland.</i>		
Baltimore, St. Paul's Ch.	139 78	
.. Christ Ch. Male S.S.	20 51	160 59
<i>Diocese of Virginia.</i>		
Albemarle County, Charlottesville, (Mrs. L. A. Minor \$10; Mrs. L. M. Meriwether \$10; Mrs. Carter Gray \$5, Miss. E. C. Carr \$2)	37 00	
Clarke County, Frederick Parish, (Mrs. P. M. Meade \$5; Mary B. Whitney \$2; Sarah Nelson \$2 40; Elizabeth Burwell \$5; Cash \$9 90)	24 30	
Dinwiddie County, Petersburg, St. Paul's Ch.	63 00	
Elizabeth City, County Hampton, St. John's Ch. (little girls)	2 00	
Fairfax County, Alexandria, D.C. St. Paul's Ch.	91 20	
.. Christ Ch.	58 00	
.. Epis. Theo. Sem.	20 00	
.. Rev. W. N. Pendleton	50 00	
Gloucester County, Gloucester C.H. (Mrs. Page \$1; Miss Tomkins \$1; Mrs. M. Page \$1; Miss Tabb \$1; a child \$2)	6 00	
Norfolk County, Portsmouth, Trinity	20 42	
Rev. Wm. Jackson, (self \$10; wife, and other ladies \$11)	21 00	392 92

<i>Diocese of South Carolina.</i>			
Charleston, St. Stephen's Ch. monthly missionary lecture	27	90	
.. St. Michael's Ch.	57	62	
A clergyman in answer to appeal Dom. Com.	100	00	
Clarendon, St. Mark's Ch. \$27 50:			
Sewing Society	\$20	47	50
Edgefield, Trinity Ch.		40	00
Pendleton, St. Paul's Ch. Ladies' Missionary Association	35	00	
Radcliffboro, St. Paul's \$34; ditto Sewing Society	\$36	70	00 378 00
<i>Diocese of Mississippi.</i>			
Columbus, Rev. Dr. Freeman \$5; wife and other ladies	\$7	12	00 12 00
<i>Diocese of Missouri.</i>			
St. Louis, Christ Ch.	27	82	27 82
Total, \$1958 15			

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following donations from the 15th of November to the 15th of December 1842.

Massachusetts.

Boston, Rev. E. M. P. Wells, for Palestine Mission, annual,	150	00	
" Grace Church, for Church at Galveston,	125	44	
Bridgewater, Trinity Church,	10	00	
Hanover, St. Andrew's Church,	21	00	
			—306 44

Connecticut.

Hartford, Christ Church for Texas,	44	60	
For Church at Galveston,	44	60	
do a member for Texas,	5	00	
			—94 20
St. John's Church, a member, for Church, at Galveston,	5	00	
New Haven, Trinity Church, a special offering, \$8, do, ½ \$3, do from a small family, ½ \$2 50			13 50
New London, St. James Church, of which amount \$10.00 is the bequest of a deceased communicant	30	11	
			—142 81

New York.

Brooklyn, St. Ann's Church, Mrs. C. Richards, for support of a child in Africa, 2d payment,	20	00	
Christ Church, for Africa,	13	22	
Fishkill Landing, St. Anna's Church, Cash,	32	25	
	5	00	
New York Family Mite Box, do do	1 75	1 91	
			3 66
.. Rev. J. Dowdney, for Rev. H. Southgate's Mission,	2	00	
.. L — ½	10	00	
.. St. Luke's Church, Young Men's Missionary Society.	175	00	
.. St. Marks Church,	12	00	
Poughkeepsie, St. Paul's Church S. School, for Africa,	4	00	
			—277 13

New Jersey.

Orange, St. Mark's Church,	5	00	5 00
<i>Pennsylvania.</i>			
Philadelphia, St. Andrew's Ch., 14 00			
For Africa,	6	34	
For China,	0	25	
			—20 59

Evangelist Church, for Rev. S. Hazlehurst's Mission Africa,	2	00	
Do. S. School, for support of a child in Africa,	20	00	
			—22 00
Donations from sundry individuals in Philadelphia, and elsewhere, for the Bread Fund established in the Schools at Athens,	296	30	
St. Stephens Church, Mrs. and the Misses Evans, for Africa,	35	00	
Westchester, Church of the Holy Trinity, for Africa,	2	50	
for Constantinople,	2	50	5 00
			—378 89

Maryland.

Baltimore, 'St. Peter's Church, for Constantinople,	20	00	
Chester Parish, for Africa,	24	00	
Frederick Co. Zion Parish, for Africa,	4	00	
Frederick, All Saints Ch. for Athens,	1	35	
Georgetown, D. C. St. John's Ch. ½	10	00	
Prince George Co., St. Matthew & Zion Parish,	40	00	
For Ch. at Galveston,	10	00	
			—50 00
Sherwood and St. John's Parishes,	19	38	
			—128 73

Virginia.

Cumberland Co., Mrs. Mary Ann Carrington,	3	00	
Fairfax Co., Alexandria, D. C. Theological Seminary, for Church at Galveston,	30	00	
Do. St. Paul's Ch., a few friends, sup. of Wm. H. Wilmer, Africa, 2d payt,	20	00	
Hampton, St. John's church offerings of little girls Sewing Society, ½	2	00	
Milwood, Frederick Parish, Philip N. Meade, \$5 00, Mary A. Page, \$1 00, Susan B. Nelson, for Greece, \$5 00, Mrs. F. B. Whiting, for Greece, \$10 00, Lucy Nelson, for do., \$5 00, Evelyn Nelson, for do., \$5 00, Eliza Nelson, for do., \$2 50, Betsey Nelson, for Africa, \$10 00, Eliza Nelson, for do., \$2 50, Evelyn Nelson, for do., \$5 00, Signora Little, for do., \$5 00, Lucy Nelson, for do., \$5 00			61 00
Winchester, Rev. Wm. M. Jackson, ½ \$10 00, from several friends for do, ½ \$11 00, Mrs. Mary Jackson, for Church at Galveston, \$7 00,			28 00
			—144

South Carolina.

Charleston, St. Peter's Ch. Working Society, for Africa,	100	00	
.. Do. Thanksgiving offering from a lady,	½	10	00
St. Michael's Church Offerings,	30	00	
.. St. Stephen's, Miss. & Lectures, Nov. & Dec.	9	31	
Clarendon, St. Mark's Church.	27	50	
Sewing Society of do.,	20	00	
"Jim," an African slave, for Africa,	10	00	
			—57 50
St. John's Island, St. John's Church, M. B. Y. \$5 00, M. J. V. \$5 00, S. G. \$2 50,			12 50
			—219 31

Ohio.

Piqua, St. James' Church,	5	00	5 00
Also, a pair of ear drops, and ring,			
Total, \$1,607 31			
(Total since 15th June, \$10,024 78)			